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WELLESLEY NEWS

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Nobel laureate George Wald addresses participants in Mar. 4 Movement activities at MIT. Photo by Anne Trebilcock '70

Wald Entrances MIT

by Anne Trebilcock '70

The audience paused, stood, and offered extended applause for a speech by George Wald, a speech which for them seemed to capture the spiritual essence of the March 4 Movement at MIT. "Something has gone sour in education," Wald declared, and proceeded to explain why.

Describing his students at Harvard, where he has taught for 35 years, as "beset with a profound uneasiness," he traced discontent to "the threat of representing an apocalyptic generation that is by no means sure that it has a future."

"The Vietnam war is only as immediate incident against a background of very much larger and more stubborn issues," he continued. Saying that students born since World war II "think we have always had a Pentagon, . . . a big army, . . . adraft," he was quick to clarify his own position: "I think they are incompatible with everything America meant before."

Military Finds Own Jobs

After citing the growth of the pre-WW II army to its present 3½ million, plus 500,000 in domestic forces, he warned, "If we keep that big army, it will always find things to do."

Wald's opinion on the draft was equally firm, as he said, "You don't want to reform the draft, you want to get rid of it." When he declared help "to the maximum of my ability" for draft evaders, the audience responded with strong applause.

Examining the arguments against the alternative of a volunteer army, Wald countered them with statistics on volunteers in the armed forces. Excluding 30% who are unwilling "volunteers" largely as a result of the Vietnam War, he explained the rest of the army was comprised of true volunteers, 21% first term and the remainder re-enlistees. This bulk of servicemen, combined with the complete volunteer status of the Air Force, Marines, and Submarine Corps, Wald cited as evidence that military pay was already high enough to attract an adequate volunteer army.

Scientific Prostitution

On direct issues of the Mar. 4 Movement, he referred to Vietnam as "an institutionalized war," in which astonishing inroads have been made into the scientific communities in America. Beyond obvious defense contracts, he pointed to the bureaucratization of scientific societies which lobby in Washington for funds and influence in the Dept. of Defense. Taking this opportunity to lambast the D.O.D., he accused, "they're always broke, but they know that money away like drunken soldiers."

Calling for a redefinition in values, he suggested, "The only point to government is to safeguard the force to live." This in turn prompted a condemnation of the controversial ABM nuclear deterrent project. He quoted Senator Richard Russell of Georgia as having said that if there were a new Adam and Eve following total destruction, Russell wanted them to be American.

He responded vehemently to the Senator's "patriotic" statement: "Well, here's a Nobel Laureate who looks on those words as criminal insanity." In his plans for abolishing nuclear weapons, he reminded his listeners of the uniqueness of earth's life in our solar system.

"We are the custodians of that life," he concluded. Pleading that the request was not for prosperity or eternal happiness, he implored simply, "We ask the right to live, . . . the right to work out our own destinies."

Council Creates US Studies Major

by Mary Enterline '70

Debate in Academic Council centered in two major areas — proposals for curriculum changes and motions recommended by the Administrative Board — at the meeting on Thurs., March 6. Council passed changes in the maximum number of units in majors and in the physical education requirements, established a United States Studies major, and instructed the College to hire a geologist for next year.

Items discussed but not acted upon include plans for the Education Department curriculum, the 345 program, changes in the calendar, the leaves of absence policy, and self-scheduled exams. Under the area of changes in curriculum, Council did not have time to consider the proposal for the establishment of a major in Russian literature.

Number of Courses

After various announcements, Miss Phyllis Fleming, Dean of the College and chairman of the Committee on Curriculum and Instruction, led discussion on the proposed changes in curriculum which had been introduced at the last meeting. Council first considered two proposed changes in the Articles of Government.

Following brief discussion, they voted to change Article I, Section 4a to read, "Of the 32 units required for the degree of Bachelor of Arts, at least 8 are to be elected in the major field but not more than 14 are to be elected in one department." The original statement of not more than 14 in the major field severely limited extradepartmental majors. The Committee on Curriculum and Instruction also recommended advising rather than legislating a limit in the number of courses in the United States Studies Program.

Phys Ed

In their second change of the Articles of Government, Council altered the physical education requirement (Article I, Section 5a) to read: "Each student shall complete 1 unit of physical education, Physical Education 121. Each course offered for credit toward 121 is assigned a point value. A total of eight points are required for the unit in physical education. No academic credit is given for physical education. Each student should register for a minimum of two seasons a year until the unit is complete, ordinarily by the end of the junior year. Courses are marked on a pass-not pass basis."

Council then approved the previously proposed curriculum changes with the exception of three items removed for discussion — the United States Studies Program, the Education Department curriculum, and Mathematics 345.

U.S. Studies

John Cooper, assistant professor of history, suggested that 345 or a senior seminar on a topic like the American character be introduced into the United States Studies program. He feared that in creating the interdepartmental major, Council was not doing the best it could; as proposed, the program would be no more than the "sum of its parts," it does not create "something more."

In reply, Miss Fleming mentioned that the fate of 345 will be considered and that since the United States Studies Major is still an experimental program, future plans depend on the number of students who would participate. She foresaw that if the demand was great the departments involved, perhaps jointly, should plan to use part of their units of teaching to offer such courses.

Education

Following discussion, Council passed the United States Studies program. Then after procedural problems, the members of Council finally moved, seconded, and passed a suggestion by Tamara Harris '71 that discussion on the proposals for changes in the curriculum of the Education Department be tabled until the Curriculum Committee could meet with Mrs. Mary Bradley, associate professor of education, and the Education Curriculum Committee, a group of concerned students, regarding their proposals for changes. (See letter in last week's News.)

Debate over Mathematics 345 led Council to direct the Curriculum Committee to reconsider the role of 345. Council did not pass a motion that departments be allowed to offer 345 or alternatives in either semester.

The Curriculum Committee then introduced "an addenda to the addenda to the addenda" proposing changes in the curriculum which will be voted on at the next meeting. After discussing proposed changes in extradepartments courses, Council turned its attention to the geology department.

Since Jerome Regnier, associate professor of geology, and only member of the geology department, is leaving at the end of this year, the Curriculum Committee recommended that no courses in geology be offered next year. They did not recommend

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Muntu Players Glorify Blacks

by Sue Wing '71

"Muntu" is the Swahili word for "humanity" or "life." Muntu is the name of an East African philosophical cult which asks the meaning of "humanity" and "life." And Muntu is also the name of a unique theater group which on Wed., March 5, showed their audience in Jewett auditorium what "humanity" and " life" can mean.

Directed by Wesleyan graduate student Esteban Vega, the Muntu players are black students at the Lee High School in New Haven. During school hours the Muntu program is taken for credit, Vega explained, and is designed to "expose the students in the group to the vast richness of black culture" and to the "inherent richness of creativity" in the black people. The rest of the time, said Vega, they "willingly come out and . . . become the educators," presenting "an overview of the black man's contribution" to history. In dance, song, drama, and narration, this group of young people did just that, with both magnitude-from Africa to the plantation, from the gospel meeting to Malcolm X, from blues to soul music—and the poignant specificity of martyrs for the cause of civil rights.

History Regained

Black history, the Muntu players told us, is long, reaching into the African past where the players' first song was originally sung. It is deep—the story of extremes and contradictions. It is the nineteenth century of Frederick Douglass, escaped slave turned black statesman, and it is the twentieth century of Malcolm X and Dr. Martin Luther King, Jr.

Three girls from the group danced what poet Langston Hughes meant when he wrote, "My soul has grown deep as the rivers;" denying the misconception of a placid slave society, the entire group acted out what Hughes meant, with both the bravado of pride and the anguish of recollected injustices.

History Rewritten

Old stereotypes were thrust into a new light. Thirty years ago, "Green Pastures" was a Broadway play. Last Wenesday, it was the libretto for a spirited portrayal of a gospel meeting. This particular segment, Vega insisted, was not an attempt to "put on a show," but, rather, an effort to show, by con-

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Bellah's 'Civil Religion' Launches Symposium

Labeling the attempt to objectify theology a "sophisticated error," sociologist Robert N. Bellah sees the religion of the future as one of subjective ethical concerns. The Bible Symposium's Mar. 7 keynote speaker, he envisions hopefilled vitality for this internalized theology as a basis for asserting, "the church can now survive a collapse of dogmatic orthodoxy."

"What he was trying to describe was that the religious future of man lies in the non-objective, but very committed, personal direction," says Harold Y. Vanderpool, instructor in Religion and Biblical Studies.

Vanderpool characterized Bellah's presentation as the "most significant" in the Bible Symposium "because he spoke in the rhetoric of his youthful audience."

After tracing to the Greeks the Western tradition of rationalizing religion, the Berkeley professor described a movement toward Eastern influences of religious internal subjectivity. With man's development of greater self consciousness and understanding, this ethical emphasis evidences heroes, symbols, and a type of new eschatology.

As present manifestations of such a trend, Bellah chose the Peace Corps and the amorphous youth "Movement." In a self-view as the "sons of Kennedy," and not LBJ, Peace Corps volunteers parallel monastic orders in their willingness to live under rigorous conditions in order to help create a better way of life.

Similarly, youths who identify with the moment combine ideas of socialism, and liberal humanitarianism in a strongly inner-directed ethical commitment.

While seeing Marxism as mythical in its belief that religion could be destroyed by cognitive arguments, Bellah demonstrated sympathy for Marx and Freud when he suggested, "men of integrity are found in strange places."

Convinced that sociology needs to learn about man through some of the more sophisticated insights in theology, Bellah does not feel that sociology can by some rational scheme understand religion. He views existentialism as offering a more phenomenologically accurate analysis of religion than pure rationalism.

In effect, Bellah indicated that contemporary non-believers actually are those who insist on making reality objective, even religious reality. In response, then, is the growing movement toward personal and ethical religious beliefs.

High Stakes

Not another election . . . Yes, but this one is different.

The students elected to the Wellesley Commission will be investigating a major campus issue: should the College continue as a woman's institution or should it coeducate? "The recommendations which the commission will be making are of the most fundamental nature to the institution," according to Miss Ruth M. Adams, President of the College. They will be determining the future role of Wellesley.

Thus, it is imperative that students seriously consider the qualifications necessary to be a commission member. They must be willing to devote much of their time and energy to this investigation. Faculty members have already agreed to give up all other committee positions if elected. Students must be willing to make a similar commitment.

Election procedures have been determined by Senate. *News* urges all interested students to contact their sophomore Senate reps as soon as possible.

At Ease

Want to enliven your lunch-time conservations? *News* suggests three topics guaranteed to precipitate an endless stream of complaints and heartburn — the leaves of absence policy, self-scheduled exams, and the calendar. Every discussion will end with the plaintive cry, "Why don't they do something about it!"

Well, in the near future they may do something. At the next Academic Council meeting, Thurs., March 20, members are scheduled to vote on recommendations by the Administrative Board in these three areas. (See story p. 1)

News urges members to approve the establishment of the more standardized, more liberalized leave of absence policy. Under the proposal, any student in good academic standing would be permitted to take a leave of absence after the completion of at least one year at Wellesley. Such a flexible program gives students the opportunity to add a new dimension to their education.

The same realization of a student's need to shape her own learning process lies behind the proposal for self-scheduled exams. The institution of self-scheduled exams at schools like Amherst, Agnes Scott, Goucher, Mt. Holyoke, and Haverford has shown that such a system is not only desirable but feasible at small colleges. Wellesley has no valid reason not to initiate a program under which students can adjust their exam schedule to suit their study habits and their plans. Why should Wellesley continue to use a system under which very few are satisfied with their exam schedules?

In addition, Mrs. Joan Melvin, Dean of Students, has stated, self-scheduled exams would help the College in coping with the shorter exam period under the proposed calendar. Probably the main objection to self-scheduled exams is that cheating would be easier. This is an insult to Wellesley students as well as the honor system.

While strongly believing that Wellesley should coordinate its calendar to be closer to that of MIT, *News* thinks that Wellesley must adapt, not copy, MIT's calendar. We propose that Wellesley formulate a calendar based on two terms of twelve weeks. The first term would then end before Christmas. After Christmas there would be a three-week reading period. The two-week "lame-duck" period of classes after Christmas would be eliminated, and there would be time for creative, independent work.

Since spring vacation and the beginning of spring term would coincide with those of MIT, the second semester would end two weeks before that of MIT so that after a two-week reading period Wellesley could have its exams during MIT's study period. Students and faculty would then be be free to pursue their summer plans a week earlier.

While Academic Council is considering a change in the calendar to facilitate the MIT-Wellesley exchange, *News* urges that they also make changes in the daily schedule. Classes should meet at the same times at both schools, and Wellesley's classes should switch to a Tuesday-Thursday and a Monday-Wednesday or Monday-Friday schedule.

And while Academic Council is deliberating, students should be talking not only to the friends with whom they share their lunch hours, but also to voting members of Academic Council. Student opinion on these and other issues can clearly be heard only if it is *voiced*, to faculty members as well as to the sophomore Senate reps and other student leaders now on Academic Council.

Short Circut

Four hundred-eighty-three San Francisco State College students are arrested for demonstrating on their own campus. Ronald Reagan, Governor of California, urges a federal investigation of student protests and of a possible nationwide conspiracy. And the President of the United States is talking about federal and state laws to put down campus disturbances. Events at public and private universities across the country during the past few weeks have indicated a growing hostility on the part of academic and public officials toward student protests, and have thus posed a major threat to the freedom, and even to the very concept, of an academic community.

As members of a college or university community, all students, whether in majority or minority, hold an inalienable right to responsible dissent against that community's policies or practices. Where there are institutionalized channels for student opinions, these should be utilized. Protest should not be the first tactic if communications are open. Where there are no channels dissenters are forced to use demonstrations in order to make their grievances known. Curtailing possibilities of dissent cuts off student voices in the university's function, as well as robbing students of their rightful share in the progress and future of the institution.

Yet, there is another, more frightening danger inherent in recent campus events. Two weeks ago, the Rev. Theodore M. Hesburg, president of Notre Dame University, advocated a stringent policy on student disorders (see article p. 7).

This harsh position prompted a congratulatory note from President Nixon, who further suggested that last week's Governor's Conference investigate "what action might be taken at the state and Federal levels to cope with the growing lawlessness and violence on our campuses."

These intensive responses can serve no other purpose than to further widen the gap between them and dissatisfied students. *News* deplores the lack of perception or insight into student problems evidenced by these intransigent administrators and by President Nixon. Suspensions, arrests, federal laws and federal troops may temporarily halt a student demonstration, but do nothing to alleviate the cause of student unrest. Indeed, they only aggravate it further," as was recently shown at Duke University.

In their blanket denunciation of all student protest these officals have refused to admit to the possibilities that there do exist fundamental inequities in modern academic systems. They deny students all right or responsibility to point out or correct these inequeties. Furthermore, they completely discount the distinction between valid and invalid protest.

By refusing to look beneath the surface of dissent for the causes at its roots, such administrative policies have no hope of successfully solving student problems. Instead they add one more item to the growing list of student grievances and the basic inequities remain unrecognized and unchanged.

Some university administrators have already proven that authoritarianism is not the solution to student problems that indeed, violence and disruption begin only when communication between students and administration ends. In recent demonstrations at the University of Pennsylvania, police intervention was avoided, and channels of communication remained opened. A solution was reached without violence, with hope on both sides for further discussion and solution of student dissatisfaction.

Arresting or expelling dissenting students only serves to demonstrate a university's inability to comprehend and solve its own problems. Such measures as legislation against campus dissenters, in addition to posing threats of government intervention and supervision of private institutions, indicate a total lack of acceptance of the autonomy of the academic community and its freedoms to speak and to question. More importantly, it implies the destruction of the university as a community of mutual interests and perceptions, capable of working together as a cohesive unit toward the goal of mutual self-development.

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The Reader Writes

Status Quotient

To the editor:

With all due respect and congratulations to Wellesley's Woodrow Wilson winners, I should like to ask if News might also include recognition of those going into elementary school teaching in the paper's front page — headline ego — reinforcing policy. This country is in need of a status revolution aside from the real need for good — one might even suggest — the best minds to go "up front" in Kozol country "where it counts". May News continue to find many different levels from which to fight the status quo!

Sincerely,
Nancy Schelbner '69

Tempus Tempest

To the editor:

I think it is commendable that the faculty is soliciting student opinion concerning the calendar for academic year 1969-1970. But I am not sure that this gives adequate representation to students on a matter which I believe is clearly of major concern to them, and of not so major concern to faculty members. The calendar must provide for the faculty: adequate vacation, adequate time for course preparation, and adequate time for course grading. For the student, it is a serious determinant of performance in course work. I am primarily, then, objecting to the time allotted, in the proposed calendar, for reading period.

An adequate reading period is something we have only had this year. A recent issue of News reported the favorable response to it of faculty members and students. Besides enabling students to face examinations with greater equanimity, I believe it leads to better papers, and the ability to prepare papers without causing regular course work to suffer.

More perfect coordination with MIT is a goal I heartily support. But as far as calendar is concerned this requires: 1) a non-conflicting daily schedule-ie, Mon-Fri, Tues-Thurs classes 2) non-conflicting vacation periods. If MIT has an inadequate reading period, I see no reason for Wellesley College to mimic them in that respect. Personally, I wlcom the fact that Wellesley reading period comes well before my MIT class stops meeting.

I might finally add that continuation of classes after the Christmas vacation might have similar effects to the shortening of reading period. If the concern is with a "requisite" number of course meetings, I wonder about the relative merits of "extra" meetings versus reading period.

I hope that members of Academic Council will amend the calendar in such a way as to achieve better coordination with MIT without sacrificing a valuable part of our own curriculm.

Sincerely,
Susan Shea, '70

In Deep Water

Open letter to the Wellesley College community:

As you read this letter, a new service is being made available to you and to every member of the Wellesley College Community. This new service, the FISH, is a group of people banded together by their desire to help others in difficult situations.

The FISH has no formal organization as such, but stands ready to help in a 24-hour a day, seven-day a week basis. We can be reached at 235-9278, or messages may be left at the Caz bell desk. If you should lose this number, call the College Operator and ask for the FISH number.

We do not offer professional services as a psychiatrist, dean, or medical doctor. However, we will do all that is possible to assist and complement these services. We will attempt to be of assistance in any emergency. We will LISTEN to your problems, make infirmary calls, type papers if you are ill or in a pinch, etc. (whatever else you can think of). These services are on emergency basis and there is no sales pitch, propaganda or other obligation—we want only to HELP.

Should you be interested in offering help through FISH or getting more information, please call the FISH number, 235-9287. Your assistance is more than welcome—and again, there is no obligation.

We await your call.

The FISH
235-9278

EPC Opens Up

To the editor:

I hope that the Educational Policy Committees recent open meetings on co-education have demonstrated to the college community that EPC does not intend to exist in a vacuum. All EPC minutes will be given to News for publication and distributed to the SEC representatives. Any students or faculty members with concrete proposals or specific problems concerning educational policy are encouraged to ask to be placed on the weekly agenda. It is my sincere hope that in the coming weeks the EPC will become less of an enigma.

Sincerely,
Francille Rusan '69
Chairman, EPC

SLAVIC SOCIETY SPEAKER

Mr. Algirdas Landsbergis, a Lithuanian-born dramatist and novelist, will speak on the Czechoslovakian literature on the latest revolt, Monday, March 17 at 4:15 p.m. in Shafer Hall. All are invited to attend.

MIT SYMPHONY CONCERT

The MIT Symphony Orchestra will perform in Kresge Auditorium at MIT on Sat., March 22. Conducted by David Epstein, the orchestar will play Rossini's Overture from "The Italian in Algiers," Bartok's "Dance Suite," and Mozart's "Piano Concerto No. 21 in C Major" with Helena Costa, soloist.

Ten Wellesley students who are currently members of the orchestra include violinists Shelley Cross, Nancy Mitchell, Wendy Nierenberg, Janet Packer, all '70; Priscilla Ross, '71, and Susie Anthon, '72; violist Karen Salzer '09; cellists Kim Zubelo, '70, and Margie Schneider, '72; and percussionist Monica Starr, '72.

Starting at 8:30 p.m., the concert will be open to the public. Tickets may be purchased at the door, or obtained free of charge from Wendy (Severance), 237-1288.

DANCE GROUP "IMPULSE"

Wellesley's dance group will present its annual concert, entitled "IMPULSE" this year, Fri. and Sat., March 14 and 15, in Jewett Auditorium at 8 p.m. With an overall emphasis on classical ballet, the program will also include a simulated strip tease, a jazz composition by Marilyn Crandall '70, a narrative to Valse Triesta, and a dance done to poetry by Conni Young '70.

The group's advisor, Mrs. James Schaadl, has also choreographed several numbers which incorporate isolated movements from weekly dance classes into complete pieces.

This year's dance group officers are Dee Hemingway '70, president; Nola Mirikitani '70, choreography coordinator; Cali Samuels '70, vice-president; Conni Young '70, secretary; Linda Chun '70, treasurer and Wendy Frutchy '70 and Wendy Cohen '71, publicity chairmen.

Theologian Moltmann Discusses Alienations In Modern Society

by Sue Wing '71

"What will happen to the Church of Christ . . . molded by the history of modern industry and civilization?" Jurgen Moltmann asked at last week's symposium, "The Religious Dimensions of Hope in the Re-Humanization of Society." Presently Professor of Systematic Theology at Tubingen University in Germany, Dr. Moltmann has come into the theological spotlight with his book The Theology of Hope, in which he stresses the future as the key to understanding of both Christianity and destiny.

In speaking of the future, Dr. Moltmann drew a distinction between "what will be" and "what is coming," much like the differentiation in French, he suggested, between "le futur" and "l'avenir." Seeming to emphasize the latter, he proposed the them which he was later to reiterate, that, "We look for the boped for and feared future here in the present . . ." and "understand the present in the light of God's advent," which is "that which is coming . . . History," said Dr. Moltmann, "is not the grounds of hope and faith, but the battleground of hope and faith . . . History," he said, "is a time of action"

Man's Identity Crisis

In continuing to address himself to the problem of "Futurology, Technology, and Eschatology: Possibilities of Human Identity," Dr. Moltmann focused on three major problems of men in a modern industrial society, the alienated man, the "man without qualities," and the "frozen Christian."

In depicting the "alienation of man in a complex mechanical society," Dr. Moltmann employed the literary image of Goethe's sorcerer's apprentice — the apprentice who, while his master was away, used his skill to command a broom to carry in buckets of water, before he had learned the magic word which would make the broom stop. For the apprentice, suggested the speaker, "the power of his life became superior to him." Contending that this was the plight of modern man, Dr. Moltmann wondered, "Has man become anachronistic? . . . The coercion of competition makes travel to the moon necessary . . . We no longer know what we really want. We no longer know what we are really doing . . . The know-how is second nature to us, but the 'know-why' has eluded us."

Man Without Qualities

The Man Without Qualities, the title of a book by Robert Musil, was Dr. Moltmann's second focus. In Musil's work, the hero is, in effect, nine distinct and often contradictory, characters. He eventually reaches the point where the collective effort of his personalities "can no longer establish a modus vivendi between the various roles which they have to play." With "no more hope in society," Dr. Moltmann insisted, the "men without qualities . . . can no longer invest and integrate themselves in it."

The Frozen Christian, highlighted in a book by Gottfried Keller, "is frozen as if in a new Babylonian Captivity;" only now, Dr. Moltmann proposed, it is "a suburban captivity," which has institutionalized Christianity in order to answer particular social needs. He concluded that "it becomes increasingly difficult to become a Christian if you are already a Christian."

Theology of Hope

"What does the rebirth of authentic Christian faith look like today?" "Anticipation," Dr. Moltmann contended, should be "brought into the foreground," so that men may "practice the coming peace amidst the battle . . . to draw the future into the present."

When questioned afterwards, the speaker answered in much the same vein, suggesting that, in the face of the physical disappointments of the world, "hope must be realized in the medium of history," and man must have the faith "to live in spite of ambiguities." Not restricting hope to Christianity or Judaism, Dr. Moltmann insisted that "when hope is, there can be religion," though not necessarily vice versa, adding, however, that Judeo-Christian tradition "takes hope seriously."

Dr. Moltmann also seemed to take hope seriously if pervasiveness and reiteration are any indication of sincerity. We must join, he stressed, in "humanizing society from underneath," proceeding "form the knowledge that God hopes in man," that "God joins hope to the experiment, man."

Speaker Defines Hope

by Mary Enterline '70

Institutionalization of the revolutionary doctrine of Marxism killed hope, according to Mme. Ileana Marculescu. Speaking on "Dialectic Tensions between Hope and Despair into an Atheistic World" at the Religious Symposium on March 8, Mme. Marculescu continued that in those countries where communism has become an everyday reality, Marxist eschatology had been transformed into a social plan in which the means and the ends are indistinguishable.

"The Marxist hope, the hope of the poor," she stated, "has been transformed into a mode of production." Seeing hope as linked to despair and despair as rooted in the human condition, Mme. Marculescu viewed modern man's ease of despair as desperate as a result of the failure of science and of revolution to fulfill their promises to make men free. "We are living our own death every moment, not only as individuals but as a group," she noted.

Dialectics

Hope remains present in theoretical Marxism, particularly in Marx's view of the future, in his theory of progress, according to Mme. Marculescu. His view of the future includes a belief in a better society and in the ideal perfectibility of man and a love of dialectics. Mme. Marculescu pointed out that men are going through mutations but "we remain at a loss to say whether these would happen without revolutions."

Describing dialectics as negations, Mme. Marculescu explained that in Marxist thought, progress comes only from destruction and conservation of the past so that upheavals of structures often accompany progress. Progress comes with eschatology, never with continuous evolution.

Essential Contradictions

"This theory of negation although highly speculative," Mme. Marculescu commented, "is perhaps the best part of Marxist eschatology." Yet, according to her, Marxist eschatology and hope have become lost as later Marxists have denied the theory of negations and reduced Marxism to a few statements of essential contradictions, for example, between the city and the country.

A former professor in the Philosophical Institute of the Rumanian Academy of Sciences in Bucharest, Mme. Marculescu left Rumania within the year. She strongly felt that intellectual freedom had been sacrificed. "Everything not understood at the first view was declared pernicious . . . Intellectuals are prone to give up moral for material goods," she explained. Stressing that the essence of eschatology need not be religious belief, she pointed out that the aim of Marxism was not faith but action based on hope.

Marx, Freud

In the question and answer period, Mme. Marculescu dealt with the relationship between Marx and the explanation of hope as a psychological manoeuver, as man's defensive way of protecting himself against despair. Admitting that Marx himself could not have dealt with this psychological argument, she noted that in political Marxism there is no place for hope and she saw this unintentional coincidence with psychoanalysis as the reason why so many thinkers are trying to connect Freud and Marx.

When asked about Marx's theory of progress, Mme. Marculescu called it "an axiom" which has not been demonstrated, although many are trying to prove it. She contended, "No one has demonstrated progress on levels other than economic." Later, noting that works and merits have become central concepts of Marxism, she declared her opposition to "militancy."

Calling the coincidence of Marxist and Christian eschatology "forced," Mme. Marculescu noted, "Out of the necessity of dialogue we had to find common features," and she admitted that they may be artificial. Later at lunch Mme. Marculescu commented that she has written an article on dialogue which will probably never be printed. In it she expresses her own doubts in the feasibility of dialogue because she believes that if one participates with a strong belief, one will not alter that belief.

Lehmann Relates Revolution, Power to Christ

by Andi Biren '71

In the words of Paul Lehmann, Calvinist professor of systematic theology at Union Theological Seminary and speaker in Wellesley's symposium on the "Religious Dimensions of Hope in the Re-Humanization of Society," his lecture was actually "A round-table discussion between Jesus of Nazareth, Hannah Arendt, and Herbert Marcuse." Indeed, these figures did contribute most of the many quotes that enlivened Mr. Lehmann's talk on "Revolutions, Humanization, and the Problem of Power."

Bringing together previous speakers' positions, Dr. Lehmann stressed why humanization and revolution eventually end up in Jesus. Humanization is the passion, promise, and process of revolutions for freedom. The catalysts are social questions. These revolutions intensify the ambiguity of power as force, or power as accident. They also question the relevance and structure of power. Jesus, to be a relevant power today, he suggested, would have to be a hippie.

History and Religion

Verbal freedom, what it takes to be human, nourishes and humanizes revolution through story, as the heroic story of the Founding Fathers did for the American Revolution. Dr. Lehmann feels that the Bible and the Federalist Papers belong together. The center to man and the goal to life should be religion in history. This coincidence of mentality and happening, to use Hegel's words, makes "revolution the life-style of truth," and shapes freedom.

But even so, Dr. Lehmann said, the power of revolution is not enough to humanize, nor is "the power of impotence and the impotence of power." What is needed is a rebirth of wonder, Jesus as the Christ to transfigure human affairs. And meanwhile, we should wait, in the words of Lawrence Ferlinghetti: ". . . for the age of anxiety to drop dead."

Question and Answer

In a final question and answer period, Dr. Lehman's clarification of the phrase, "The power of impotence," was of particular interest. He cited as an example the strategies of the late Dr. Martin Luther King, and the implications of "Love Power." Both these examples, he concluded, offer hope in their revolutionary striving for the re-humanization of society.

Bible Symposium Panel Exchanges Ideas on Dynamics of Hope

by Faye Hollingshead '70
Guest Reporter

Concluding last weekend's religious symposium, Wellesley's four guests, Jurgen Moltmann, Ileana Marculescu, Paul Lehmann, and Robert Bellah, joined on Saturday afternoon in a panel discussion to exchange and compare ideas. No longer protected by "the invulnerable castles of manuscripts," in the words of Fred Denbeaux, professor of religion and Biblical studies and panel moderator, the visiting scholars were free to engage in dialogue on the personal and societal dynamics of hope, whether it be a religious phenomenon or not.

The most striking features of the discussion was the broad range of ideologies, or methodologies, which the four represented. Dr. Bellah is a sociologist with a special interest in religion as a force in cultural systems. Both Dr. Moltmann and Dr. Lehmann are theologians. Dr. Moltmann is at present working with eschatology and the role of the twentieth century man in his society; Dr. Lehmann, with the meaning of Christian identity in the power displacement of revolution.

"Post-Marxist" Orientation

The contrast between these three and Ileana Marculescu, a "post-Marxist" philosopher, spoke more immediately and forcefully about the interaction between culture and personal identity than any one speaker could. Mme. Marculescu's thorough-going empiricism — "Scientific method (using information from the past to make one's projections about the yes. But, if works" — was antithetical to Dr. Moltmann's position. About the place of futurology, he said, "History is not the ground for hope; history is the battlefield for the struggle between faith and despair." Dr. Bellah, as a social scientist, found hope in the diversity which an outburst of dissent of cynicism represents. He compared the ferment of the '60's to the '50's era of McCarthyism and said that he saw "a refreshing contrast" in the present upheaval.

Such reflections were in effect a reply to both Dr. Moltmann and Mme. Marculescu. Mme. Marculescu said that hope is "as rare as anti-particles in our world of particles."

The Importance of Myth

Dr. Lehmann pointed out the importance of myth or story. It particularizes the mentality of the culture. The panelists decided that the Marxist's "story," describing progress through societal change, moves groups to action. The Christian eschatology, with its tension between the symbolism of the cross and the resurrection, places the focus on the present as changing, yet continuous, with the past.

In closing, the panel addressed itself to the question, "How can we go back to a former sense of dignity? What sort of freedom is humanizing?" How can we define freedom in order that we will create new possibilities for humanity? Dr. Lehmann felt it "dangerous" to be content with the status quo. "The radical, stubborn character of ambiguity" offers a challenge to contemporary man. It is hope that prods men to accept the challenge and supports them in their endeavor to do so.

The dialect between memory and anticipation, which Dr. Moltmann noted, is the creation of hope. There is an "anticipatory history of freedom"; hope created the possibilities for the realization of its goals. The common anticipation of the panelists was for a new outlook. Informed by a Christian view of the future and a Marxist theory of knowledge, and implemented by a technological society, can men have a freedom which will lead them, in Dr. Moltmann's phrase, "not only to action, but also to joy and play?"

The topic of "The Religious Dimensions of Hope in the Rehumanization of Society" was a formidable one. If there can be discussion despite the human propensity for complexities, perhaps, the speakers felt, there can be hope.

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Panel Runs Gamut on Government Role in Colleges

by Anne Trebilcock '70

"Mar. 4 is a MOVEMENT not a DAY" proclaimed the buttons sported by participants in the MIT Research Stoppage Day activities. This concept of a movement, coordinated and forward-going, reflected the long-term concerns of discussions which examined the relationship of the university to the government and the military. Interested not only in academic integrity, panels, speakers and small discussion groups explored issues on the propagation or destruction of life itself.

Conceived originally by SACC (Science Action Coordinating Committee) as a protest "against the continued use of science to pursue unjust causes. . ." and a movement "toward the assumption of responsibility by the scientific community for the uses of their work," the Mar. 4 concerns expanded still further as the day progressed.

Slated as "a discussion on the academic community and government," a late morning panel offered diverse views on the topic.

Howard Zinn, professor of government at Boston University, led off the Kresge Auditorium discussion with a critique of present political arrangements in America. Referring to response to the Vietnam war, he said that young men today are "no longer happy at the thought of death, even death with victory."

Knowledge Against Deception

Because of this, he continued, "Force is no longer sufficient . . . Deception must accompany this." To counteract this deception, he suggested, there is knowledge.

But, he warned, this knowledge could be bought exercise in at least two ways. Besides the obvious defense contract research projects, he cautioned against "traditional exercise in trivia," which may serve the interests of the government simply by deflecting potentially dangerous intellectual inquiry into insignificant areas.

Besides the obvious defense contract research projects, he cautioned against "traditional exercise in trivia," which may serve the interests of the government simply by deflecting potentially dangerous intellectual inquiry into insignificant areas.

Are We All Sheep?

In a plea to intellectuals to use their power of knowledge, he recalls the government test of nerve gas last fall in Utah, in which 6,000 sheep were accidently killed. "What if we all turn out to be sheep?" he speculated.

Zinn concluded his remarks with the invocation that members of university communities be "interested human beings first," and disinterested academics second.

American System Best

Eugene Rabinowitch, the next to speak, took a more complimentary view of American government. Born in Russia and a resident of pre-war Nazi Germany, he compared it favorably to those systems. But, he amended, although it was good, "I have seen the American political system, which was for a long time free from colonialism . . . getting by historical development into the position of . . . being a power like other powers."

Expounding on the dangers of "self-centered nation-states," he drew light applause for his declarntion of American government as best in the world. Louder applause followed his next comment that, "even the best is not good enough for our future."

Worked Against Atom Bomb

Rabinowitch, professor of physics at the University of Illinois since 1947, was one of many scientists to participate in the harnessing of atomic energy in the Second World War. In addition, he was a leader in the movement to try to ensure that force would be used for peaceful means only.

Boston Radical Dissent

Boston radical organizer Eric Mann followed Rabinowitch with a more militant stance. The necessity for seeing present situations in terms of interests, he said, "means seeing yourself not as a scientist, but as a radical scientist, and a radical organizer."

This must be done, he stated further, with the knowledge of eventual self-immolation in one's occupation, citing the implications of radical convictions.

He went on to explain that the argument for "working from within" was exactly one which those with vested interests in the System would like others to take. Mann warned that this yielded only "a broken individual, serving a system" to which he is opposed. This system, he pointed out, was unique in branding citizens "radicals" for using "capitalism," the word describing the system itself.

Self-Chosen Problems

In overall sympathy with Mann's allegations, Franz Schurmann, professor of Asiatic Studies at Berkeley, related his comments largely to weapons systems. Turning to the issues of the decay of cities and of racism, he described "a sense of urgency here, . . . in terms of knowledge . . . ."

Schurmann's concern seemed to center on who suggests the problems for academics to solve.

Schelling Stresses 'Practical'

In sharp contrast to previously presented positions, Thomas Schelling, professor of economics and international affairs at Harvard, evidenced a belief in the responsive optimum effectiveness in working on subjects which bring the intellectual into contact with not just the technology, but the arguments involved in policy decisions.

"Don't make everything a moral issue," he responded bluntly to earlier suggestions that defined positions should be non-negotiable. Schelling saw this consistency of conviction as dangerous when considered only on moral and not practical grounds. He expressed concern that this danger could lead down "the path from intellectuality to idiocy."

Come Close To Truth

Instead, he urged, concerned academics should "choose agencies that come closest to their conception of truth." He belittled worries for military preponderance with a reminder of the failure of the Civil Defense campaign of 1962.

Schelling further challenged the assumption of earlier speakers of the existence of an academic community. "When the interests of the people are so violently different that academic freedom has become meaningless," he stated, "then we're clearly not a community." Speculating that "children are ruined either in kindergarten or graduate school — I haven't decided which," he betrayed a preconception of the academic community as a "faculty community . . . one of adult scholars. . . ."

Schelling's comments elicited some responses from fellow panel members, but lengthy exploration of issues was cut short for time considerations. Chairman Satyndore Luria made concluding remarks, with the group dispersing for lunch before joining afternoon work-shops.

Scientists Denounce Arms Race

by Anne Trebilcock '70

Against a backdrop of white satin curtains and a gold-fassled American flag, scientists met in the auditorium of Rindge Technical High school for an evening discussion of "Disarmament and National Security." Calmly, in even tones, the participants spoke on issues dealing with the destruction or preservation of the world. A continuation of the Mar. 4 program, the panel explored dimensions of the ABM system, biological and chemical warfare, and the history of atomic policy.

Hans Bethe, 1967 Nobel Prize recipient and professor of physics at Cornell's Nuclear Studies Laboratory, thoroughly denounced the controversial ABM system now under consideration by Congress. "The ABM race is a losing proposition," he declared.

ABM Totally Ineffective

Bethe explained how the planned anti-ballistic missile system would fail in its task to guard against a nuclear attack. Long-wave radar, he said, presently allows a ten-minute warning device in case of missile invasion. However, there are penetration aids such as balloons and shafts which can refute the effectiveness of this radar system.

An enemy would need merely to use these penetration aids to create an explosion, from which the fission and flash would prevent radar observations and retaliatory measures, he continued. These penetration aids have effects lasting about ten minutes, just the time necessary to make defense response almost impossible.

Recalling that the United States and Russia both now hold first-strike capacity (each can strike and retaliate at least once with nuclear weapons), Bethe sees the Polaris missile program as a peace-keeping force. He explained that it creates a disinclination on both sides to launch a first-strike attack.

Will Mankind Survive?

Beyond the controversy over ABM, Bethe stressed, are the issues of the arms race and its control. Because of the vital nature of these considerations, he feels that they should be above politics, both national and international.

As he cited the need for informed men in influential positions, Beth urged "not to forget that what we are really after is the preservation of mankind."

Turning to the issue of chemical and biological warfare, award-winning Harvard biology professor M. Meselson declared that although such weapons were cumbersome, difficult to confine, and undesirable either as tactical or strategic forces prohibited by international law, their use was increasing.

He described U.S. policy on these weapons as "riddled with internal inconsistencies." While America signed the 1925 Geneva Protocol outlawing chemical and biological warfare, the Senate failed to ratify it. In the late 1950's, expenditures for research in those areas increased twenty-fold, and have continued at a high level due to the Vietnam War.

Gases Result in Escalation

In Vietam, CS an extremely potent tear-gas, and food-crop chemical destroyer are used in artillery sweeps. Although the chemicals are nonlethal, Meselson emphasized that "nonlethal gas sets the stage for escalation," as it is used as phases in conjunction with lethal tactics.

In the next presentation, Gar Alperowitz, co-director of the Cambridge Institute for Policy Studies, interpreted the historical events leading to our use of the atomic bomb in Japan. After a month by month account of the events leading to the policy decision, he concluded that use of the bomb was unnecessary to our victory.

Surrender Without A-Bomb

"Certainly prior to 31 Dec. 1945, and probably before 1 Nov. 1945, the Japanese would have surrendered," Alperowitz quoted a number of indeworthy military men and politicians to support this claim. Among them was former President Dwight D. Eisenhower whom he alleged to say, "It wasn't necessary to hit them with that awful thing."

Alperowitz then recounted the efforts of concerned scientists to avert the use of the bomb. He named physicists Rabinowitch, Zillard, and Borg among those who did realize and attempt to publicize the consequences of their discoveries. Yet, he concluded that scientists "did not apply as much hard work . . . on the question of how their work would be used as they had on that work."

Relating their dilemma to contemporary situations, Alperowitz urged scientists to organize themselves for the beneficial use of the discoveries, in order "to come to peace with themselves as men."

Bethe's Bomb Involvement

His remarks led directly into the question period, as a member of the audience asked Bethe about his own position and feelings while a member of the atomic-bomb project. "I was not among the enlightened people who saw much of the consequences," he replied. "One of the main reasons was we were far too busy."

Although he expressed admiration for those who stood up and spoke against atomic weapons, he said that they had not been the ones to greatly participate in the technical work involved with the bomb.

Describing it as "the greatest race for time I have ever seen," he explained, "I question very much that even with the best of intent or the greatest effort, if any scientist would have found out what was happening . . . In those days, the connection of science with government was very much less than now."

Audience Boos 'Speaker'

The next questioner became a speaker, as he presented his dissenting views on topics relevant to the Mar. 4 movement. A professor of physics at Harvard who had just returned from two years as science advisor to Thomas McFee in Vietnam, he drew boos from the audience as he defended the decision makers in Washington: "They are doing what they deem best . . . They are not stupid."

"I have not seen here anyone who represents the responsible positions" involved in policy decisions, he continued. His comment that "theory is not enough. You need experiments" caused disturbed grumblings among the listeners. Mild applause and brief laughter greeted his question, "Shall we turn the world over to Communism?"

Hisses responded to "We are in Vietnam, like it or not," and the speaker tied up his remarks. Further questions and responses served largely to expand upon the issues and realms of opinion presented earlier in the day.

Dave Burmaster (MIT '69) and MIT Provost Jerome B. Wiesner listen to Mar. 4 Movement panelists' views on government-university relations. Photo by Anne Trebilcock '70

WELLESLEY AND PRINCETON SING

The Wellesley College Choir and the Princeton University Glee Club will give a performance of Schubert's Mass in A-flat, with organ and timpani in Houghton Memorial Chapel on Sun., March 16 at 4:30 p.m. The two choirs gave the same concert at Princeton in February.

Wellesley soloists will be sopranos Kim Ballard '69, Frances Fowler '71, and Catherine Needham '72; and altos Ellen Hazelhurst, Jocelyn Keene, both '70, and Amber Smith '71. Robert Bernard, Princeton '69, is bass soloist. Guest tenor is Virgil Austin, and Mrs. Charles Vivan, instructor in organ, is the organist. William A. Herrmann, associate professor of music at Wellesley, will direct the singers. The Princeton Glee Club will perform several numbers alone, under the direction of Professor Walter Noltner, Princeton. The concert is open to all and there is no admission charge.

LOST AND FOUND

Students are urged to claim lost articles at the Info Bureau, 235 Green Hall before the Lost and Found Sale on March 18.

Black Activist Urges Relevance, Attacks "Racist" White System

by Paula Silberthau '72

"I'm going to get shots in while I'm here . . . (speak) the truth . . . and I don't particularly care how you feel about it." So began Harry Edwards, black activist and leader of the Olympic Boycott, in his speech on "Politics of Black Liberation" at Alumnae Hall on March 12. "The vast majority of black people in this society are still catching hell," said Mr. Edwards. The only solution is in a complete overthrow of the system, which will allow blacks to "become politically relevant" in their own communities.

The key to the problem is not integration, he stated. "There is nothing intrinsically good" in integration. "Integration in this society in this society means 'nigger, you get just like me because you aren't nothing.' And for a long time blacks bought this . . . But this is no longer the case." Today youth says good-bye to integration. "We're a separate entity . . . it's the only viable means left open to us."

"You have to recognize that we are a different people . . . we want educational programs that will give black people what they need." However, the "big push for relevant black education" is blocked by a structure which is "pure, unadulterated racism." Whether a subject be history or sociology, he finds the orientation white. "Nothing of any relevance happens until the white folks come on the scene." Jefferson wrote the Declaration of Independence while at his feet sat a black slave: "he's a slaver, hypocrite, murderer-but he's a 'hero' to us."

The demand is for relevance: black culture for blacks. "The whole educational system is set up to berate anything that's black. If education today is irrelevant to young whites, how about young blacks? . . . it's criminal . . . education is rotten in America from Harvard University right up to the top."

(Continued on Page 6)

Met Baritone Excels

by Candace Fowler '71

An imposing figure in tails appeared on the Jewett stage and faced the audience, closely followed by another who seated himself decorously at the piano. The incongruity of the almost antique formality before an audience in blue jeans and boots created perhaps a feeling of apprehension — would the performance have only a historica lvalue? Would it provide merely "culture"? Then the statuesque personage began to sing, allaying any fears.

Mr. John Reardon's interpretation of Schubert's "Winterreise" song cycle was not only proficient but extremely moving. "Winterreise", a group of poems by Wilhelm Muller with which Schubert set to music, deals with the anguished thoughts of a man recently spurned in love. The songs capture the full range of his emotions and reactions, from sweet memory to total despair.

Emotion and Expertise

Reaedon, who sings with the Metropolitan Opera, displayed this full gamut of feeling remarkably well. His subtleties ol emotional tone, coupled with his expert control of dynamics and other technical musical factors, mark him as a true artist, not merely a successful vocal "technician". From the tragic sighs of "Erstarrung", in which the lover's heart feels numb and frozen, to the violent anguish of "Der sturmische Morgen", in which the lover finds that his mood is complemented by the stormy weather, Reaedon is always equal to the challenge of the woodpointing which is characteristic of the rousic.

Perhaps the most revealing example of Reardon's talent was "Fruhlingstraum" (Drearo of Spring). The song begins with the lover dreaming of spring flowers and his beloved, opening sweetly with piano arpeggios. Upon waking, however, the lover notes the great contrasl between his dream and reality. The music demonstrates the change ol mood with more frenetic, violent motion and a sudden crescendo. Reardon achieved the change flawlessly, fulfilling the expressive demands of the song without slighting any of the technical requirements.

Accompaniment Succeeds, Too

Mr. Bliss Hebert provided excellent piano accompaniment for the singer. Schubert wrote the accompaniment to serve u variety of purposes: to lead into and close the verses, to simply back up the singer with chords or a duplication of the melody, and occasionally to work in counterpoint against the singer, playing o quite differenl theme or motive. Although the bulk of the burden ol emotional expression is upon the singer, the piano part contains frequenl passages of tone painting in which success in depicting mood and scene depends on the pianist as well. Heberl rendered the various moods well, creating for the listener an almost visual picture ol the rustling leuves in "Der Lindenbaum", the winding stream in "Wasserfiuth", the tragicomic organ grinder hi "Der Leiermann". He remained constantly owure of the accompaniment's role at each particular moment, never overshadowing the singer, yet bringing out the piano part and utilizing its full expressive potential when appropriate.

Poor performers can distort or totally destroy a work such as "Winterreise". Reardon and Hebert, on the other hand, proved themselves in every way worthy of Schubert's composition.

City Development Experts Offer Prescription To Remedy Urban Problems of South America

by Peggy Mackiewicz '72

Three experts on city development optimistically offered their prescriptions to remedy the ills of South America during a panel discussion co-sponsored by the Pan American Society of New England and the Joint Center for Urban Studies of MIT and Harvard. This friendly debate, presented in Kresge Auditorium on March 5, concluded the 1969 PAS lecture series concerning urban problems in Latin America. Topics discussed in three previous sessions had included universities, private scetor involvement, and immigration.

The courteous, dignified moderator and featured speaker wus Professor Fernando Belaunde Terry, former President of Peru who now teaches at the Harvard Graduate School of Design. Strictly refraining from any attack on Yankee imperialism, Professor Belaunde instead lauded "the spirit of invention and adventure" manifested by North Americans. He urged Latin American governments to adopt "a fresh approach" towaed city planning, and cited Brasilia as "an experiment in creative architecture" and in "geopolitics."

Significant Facts

Hoping "to avoid shanty towns, excessive centralization of urban life, slums," Professor Belaunde deplored economic and social conditions which led 46% of the population of Uruguay to settle in Montevideo. He stressed three significant facts: first, that Latin America shows a 3% increase in population annually; second, that this area has o low density of population, 26 people per square mile; and thied, that Latin America may exploit very promising virgin fands.

Professor Alexander Gans, instructor of city planning at MIT, added few original ideas as he praised Professor Belaunde's speech. He recommended that national planning be directed toward exploitation of "the great unknown, unexplored hinterlands." He noted that Latin American cities grow at a rate of 6½% to 7% each year; the populations of Mexico City, Caracas, Rio de Janeiro, and Sao Paulo have more than doubled since World War II. By 1980, at least 26 elties will be able to boast of over one million inhabitants. "The process of urbanization is irreversible," Professor Gans reminded his audience. "The move to central cities signifies an improvement in living standards."

Anti-Urbanization

Finally Professor Alex Inkeles, from the Harvard Center for International Affairs, rose to speak. He has been studying the sociological and cultural aspecis of urban development in severol countries, including Argentina and Chile. Professor Inkeles claimed, "Our whole tradition is anti-urbonization;" cities are considered "evil" by some romanticists. He contrasted "villages where there are a lot of nice yeomen around" with miserable little hamlets in Peru.

"People who move to the city enjoy a substantial improvement in standards of living," said Inkeles, referring to the mass exodus of Latin American farmers to the cities. Surveys disclosed that over 80% of the new city dwellers would not like to return to the rural areas. He feels that the "process of individuat modernization" is speeded up by the urban environment, but "the larger the city, the weaker the modernization process."

Individual Abilities

According to tests, city residents share " the idea that the existing political system can meet their rising expectations. . . . When industrial growth keeps pace with urban growth, there is less extremism," Inkeles declared. He noted that middle-sized cities can most effectively prepare residents for the impending industrial revolution in South America. Suggesting that "there is a tendency to over-emphasize central solutions" and to underrate the effectiveness of "Intermediate and personal planning," Inkeles would advise nations to "unleash the creative abilities of the individual" in dealing with such problems as low-cost public housing.

In the subsequent questioning period, Professors Belaunde and Gans evaded the topics of population explosion and the concentration of wealth in the hands of a few. None of the panelists mentioned problems linked to the role of foreign investors, economic integration among Latin American nations, or political upheaval. The upparent purpose of the panel discussion was stated at the outset of the program: "to assuage that anxiety" about urban problems, rather than to cause concern on the part of the audience.

Snow Strains Budget, Backs

by Louise Bedicheck '72

This February, for the first time in Wellesley's history, both students and grounds department members joined to dig the campus out of the snow. As soon as the men arrived after the February snowfall, they started working in shifts around the clock. According to Robert J. Schneider, Business Manager, some worked sixteen and eighteen hours a day. The ones that stayed on campus slept on mattresses in the maintenance building and ate in the Bates kitchen, which also provided them with coffee and coffeecake at 2 a. m.

The Zone Plan

Wellesley's maintenance department, which wos written up in a national maintenance magazine last April, operates under a unique system. In explaining the surprisingly small maintenance crew of twenty-two men and the remarkably well-kept campus, Frank W. Sellner, Superintendent of Grounds and Security, pointed to the zone plan, whereby the campus is divided into ten zones, with one man assigned to each zone and charged with the responsibility of maintaining it. This system contrasts with the procedure in most places whereby men are sent out in teams. Under the zone plan, each man knows which paths in his zone are the most vital and ought to be cleared first. Mr. Sellner pointed out that it also encourages a sense of individual pride in one's zone.

Although exact figures won't be known until the end of the month, Mr. Schneider estimated that the two storms cost the College $8000 in overtime, not including what was paid the students. He also noted, however, that this winter's storms would probably cost only about $3000 more than what an average winter's snow removal costs because other than February's storms, this winter has been unusually dry. "It came all at once this year," he said.

Equipment

Mr. Schneider praised the mechanics in the grounds department for the fact that there was no breakdown in equipment until the third storm, despite the fact that the snow was wet and heavy and the College equipment is lighter than that of an average municipality. In addition to the six College vehicles used as plows, the College rented one bulldozer, two elevating payloaders, and two trucks. It was the first time in eight years that outside equipment was necessary.

Student Shovellers

The College also bought up all the available shovels in the community and through the Heads of House offered the students payment for shovelling. According to Harry B. Jones, Controller, the February 10 offer of $2.75 an hour was an error, but since the 169 students had worked expecting this wage, they were paid it. The bill came to $1105.15. During the second storm, February 24, the 69 student shovellers were paid the originally intended wage of $2.00 an hour. This time the College paid $382.50 to students. Mr. Sellner noted that boys who were stranded here were extended the same offer, again through the Heads of House, but not one accepted it. Mr. Schneider praised the girls for a "beautiful job."

Abandoned Cars

Mr. Sellner said that perhaps the biggest problem was not snow removal, but the abandoned cars blocking the lanes, which must be clear in case of emergency. He said that the maintenance department towed up to 100 cars.

Work is still going on to keep roofs from caving in, clean drains, and prepare for the spring thaw.

Orientation Program to Continue

As the first participants in Wellesley's College Orientation Project, 13 junior high school girls from East Boston got their first taste of college on February 20. The girls arrived at McAfee at 10 a.m. met their wellesley "Big Sister," and started on a day of classes and personal guided tours.

The College Orientation Project was formed by Wellesley students, Stephen D. Lonlon, assistant professor of sochology, and Miss Alice Jean Bimnell, assistant to the Director of Admissions, to give eighth grade girls, who have had no previous exposure to college, an idea of what college means. In addition to seeing the campus and attending classes, each junior high school student ate lunch in the dorm and met her Big Sister's friends. Throughout the day, the Wellesley student told her little sister what courses she would need to take in high school to fulfill college requirements; in this way the Wellesley students sought to steer the junior high school girls in the direction of college, and to make them realize the importance of electing an academic program in high school.

The success of the pilot venture of C.O.P. was encouraging. The students from East Boston enjoyed themselves and, as they left, were busy exchanging address with their Big Sisters. C.O.P. is now planning three more days of similar activities to reach about 500 girls in the Boston area. An equal number of Wellesley students have expressed an interest in being Big Sisters for a day. A large group of girls, whose names have been supplied by local community agencies and neighborhood centers, will be coming out to Wellesley during the week of April 21 which is spring vacation for Boston schools.

The future success of C.O.P. depends on the response of Wellesley students. A list of dorm reps will be published in the near future; in the meantime, if you have any questions, please contact Jill Anderson '69 in Freeman (237-1544), Terry Bruce '70 in Cazenove (235-4122) or Jessica Pers '71 in Munger (235-9451).

SWEET CHARITY

The Heart Fund is holding a benefit performance of "Sweet Charity" for college students on Thurs., March 20, at 8:30 p.m. at the Saxon Theatre Theatre in Boston. A portion of the ticket sales will go to the Heart Fund. Tickets are $2.50, $3 and $3.25. Call Elizabeth Michel at 237-9807 to order tickets.

Library Seminar Studies Print

by Judith Wong '71

One of the finest collections of rare books and manuscripts offers a unique opportunity to Wellesley students to study and to work with print. Since 1916, Miss Hannah French, the special documents librarian, has offered a seminar on book arts open to all students.

"The seminar is limited to ten students. We meet once a week, alternating between the Rare Book and the Book Arts room," explained Miss French. In the Rare Book room is housed a magnificent collection of books and manuscripts, including several pages from the Gutenberg Bible. "Thanks to Wellesley's unusual facilities and materials we can study the history of printing fro man ethetic and a practical stand-point, century by century.

Book Arts Room

"In the Book Arts room there are two handpresses which the students use to set type and to print. We have two type faces, a modern style called **Centaur** and an 18th century style called **Cusion.** This year the studenis are printing a poem of Emily Dickinson.

"An alumna, Anns Van Nuys Schweppe, '03, donated the money for the Book Arts room and also gave a collection of books printed by the Grabhorn brothers in California and by others." After this, Miss French was asked to oonduct a course on printing. She went to Yale to learn how to print. The college obtained an 1890 Proof Press and all that remained was to develop an interest in the student body.

Although there is no credit for the seminar, the enthusiasm of the students is evident. Sarah Larrabee, '69, reports that "Right now we are trying to name the press because it's been anonymous all these years. This seminar is incredible and so much fun. To print a poem, we first have to decide which type face to use, then which size and whether to use Italic or Roman. Designing the page format is a challenge. It is difficult to relate what the printing looks like on the block and what it will look like on paper. We also get to print soroething of our own." Many examples of student printing are on display in the Book Art room, which is hidden behind the Rare Book room.

Wednesday night the press is open to anyone for individual projects. Ruth Rosenblatt, '69, took the course two years ago and is presently working on her own to print an Italian poem. She got interested in printing by reading about people's private presses. "Virginia Woolf printed her own books often. The history in the seminar is very good and we can get close to the beautiful books. From a practical view-point, though, the lab work is somewhat limited because only one person can work with the press at one time."

The Book Arts seminar is offered each year during second semester. The class meets one night a week. Any interested student can sign up with Miss French in the library.

SPRING SAILING REGISTRATION

Registration for spring sailing will take place on Monday nod Tuesday, March 17 and 18 at the El Table from 12:30 to 2 p. m. Four double periods during the weeks of April 7-April 28 will cost $2. Students are asked to bring their small craft permit numbers to the registration sessions.

Panel Views City Ills

by Anne Trebilcock '70

"When I see what our half-baked technology has done to our cities," decried Lewis Mumford, author of The City in History, "I think the first thing to do is halt." Mumford's views were the exception, however, in a panel discussion on the "Applications of Technology to Urban Problems," held Sat., Mar. 8, as an off-shoot of the Research Stoppage Day.

In his introductory remarks, Bernard J. Frieden of MIT stated that with a greater sense of commitment, scientists and technologists can accomplish their goals in reconversion of research applications. Before a reconversion, however, Mumford called for a "stoppage," a halt to gouging our cities by pollution-carrying expressways, a halt to building high-rise apartments at the expense of the poor.

Following Mumford's brief remarks, Victor Sidel, an associate in medicine at Harvard Med. School and Chief of Community Medical Unit at Mass. General, explored some of the problems of urban health care. Technology can, in Sidel's view, aid urban medicine in three ways: 1) in decentralization of record keeping, 2) in personnel matters for rapid emergency response, and 3) in problems of fragmentation for directing patients to already existing medical services.

Trend to Decentralization

Sidel's issues of decentralization vs. concentration were reiterated by Urban Planning Aid's James Morey. An independent group in Cambridge, his firm tries to reconcile these divergent trends of centralized planning and community organization and control.

Robert Fano, professor of engineering and electrical communications at MIT, examined the interaction of computers with society. Noting that "knowledge is power," he underlined the importance of deciding who is to have access to that power.

As a response to a self-posed question, "Ought there to be cities?" Lisa Peattie, associate professor of city planning at MIT, conjectured that problems would be almost exactly the same with or without cities.

Next to speak, Juergen Schmandt of Harvard cited the gap between the states of technology and cities. Through industrialization, centralization and specialization, he hopes for the production function of urban areas to become decentralized as the residential function has already done.

Cautioned Alvin W. Drake, MIT associate professor of electrical engineering, "There's probably no one who's responsible for the long-term consequences" of urban problems decisions. Involved in studies of police, ambulance and blood bank operations, he described study team efforts in police car dispatching, where efficiency increased by the replacement of white IBM cards by colored ones, to differentiate emergency from routine missions. "I'm terribly concerned there isn't a profession out there," he said, calling for urban fellows programs and public administration facilities.

Audience Disgruntled

In the question period, when asked precisely what he would like to see halted, Mumford shot back, "The highway program," explaining the need for efficient public transit systems.

After panel members generally concurred that these difficulties reflected technology's problem of providing undesirable as well as desirable effects, a member of the audience voiced disappointment with the comments. He expressed concern for the individual's loss of humanity amidst the social control of urban planning projects.

To this Mumford responded, "The key is to realize that we must have diversification of activity which we have suppressed to merely the profitable ones." On the topic of medical services, Sidel added that bureaucratic complications had thwarted efforts to establish a clinic in Charlestown.

At this point, another audience member objected to the absence of politics in the discussion. Lisa Peattie then suggested going beyond the idea that the public interest as a bundle of private interests, in order to create more alternatives for society.

Lettvin Wants Humanity

"Caught in a web of operational society," Fano interjected, we must be "aware of reasonable goals." Condemning the "good-guys/bad-guys" analysis of situations, he pointed out that a corporation, for instance, is two things: the employers and the employees. Lashing out at vested interests of the owners, he said, can also result in unemployment for the workers.

When Frieden called for a conclusion to the session, a listener objected, suggesting a continuation along more concrete lines. More general panel comments followed.

Concluding the discussion, Jerome Lettvin, MIT professor of biology and electrical engineering, warned, "We are opting too much for universities as administrative entities, . . . and are forgetting entirely the moral and ethical responsibilities of one man to his neighbor." Echoing the spirit of Mar. 4 activities, Lettvin asked that "urban problems" be seen as "personal problems" as well.

"Tell me why—am I treated so bad?" the Muntu Players ask their audience, during their dramatic survey of black cultural heritage. Photo by Sue Wing '71.

Muntu Players . . .

(Continued from page 1)

trast, the extreme hardship of a life of slavery—"On Sunday," he explained, "they hoped to get enough spiritual uplift to last them the next six days."

Anguish and injustice are the dominant themes, said the Muntu players; spirituals are more than entertainment, revealed four girls from the group who call themselves the Ebony Singers. Any doubt on this score was dispelled by their lead singer's breathtaking interpretation of "Precious Lord, Take My Hand," the song which Dr. Martin Luther King asked to hear on the day of his death.

Black Comedy

For black Americans, said the Muntu players, comedy is more than humor, it is the essential "laughing to keep from crying." Langston Hughes' one-act play "Soul Gone Home" invokes laughter, but is also asks the painful question, is it the fault of the son, of the mother, or of society that the mother is a hustler and the son is a corpse?

"Despite his suffering," Vega noted, "the black man has still found time to make music and to make mockery of his misery." Dancing with abandon all over the Jewett stage, or jostling each other in the closeness of camaraderie and the excitement of accomplishment, the Muntu players possessed a secret ingredient. This ingredient, suggested one of the girls in a monologue, was "soul"—"soul" that is far more than Motown records at a mixer, because "it's effortless — effortless—you don't have to put it on—it just comes out."

History Updated

Despite their reverence for past black achievements, the dominant theme of the Muntu performance was the immediacy and the capacity of the present. With "Songs and Poems of Protest," the students made it quite clear that the depth of current black sentiment paradoxically could not adequately be expressed in either songs or poems.

"Hated" by Chuck Walker, "The Ballad of Birmingham," by Dudley Randall, and "If We Must Die," by Claude McKay began to tell the story. It was in the spontaneous audience reaction to angry poems of Brother William A.X. and to the conclusion to James Gray's "Parable of the Eagle"—"Stretch forth thy wings and fly; Don't be content with the foods of chickens!" however, that it became obvious how much past black expression had been stifled.

History Humanized

While the entire troupe deserves congratulations, special mention should be made of Kenneth Kamlem. As the leader in the "gospel meeting" sequence, he contributed, with a hard-driving and polished performance, to the group effect to tell the story of the black man in America. Alone in the spotlight in the beginning, alone in the apotlight at the end, Kamlem was a constant reminder that black awareness is not only knowledge of value as a black Afro-American but also awareness of dignity as an individual black man.

The Muntu players spoke of "humanity" and "life"—life which has been suppressed and life which has created music and poetry, humanity which has been denied and humanity which has asserted itself. In the range of emotions with which one might have responded to Kenneth Kamlen's parting shot. "The black people are calling out for the reclamation of their planet!" there was no place for indifference.

For the apectator anticipating the pleasures of a "painless" educational experience, the Muntu players would have been a disappointment. Such critics might be reminded that to teach black history "painlessly" is to teach a lie.

Black Liberation . . .

(Continued on page 6)

According to Mr. Edwards the system is rotten. "Every four years you wind up choosing between the lesser of two evils . . . When the establishment's in as complete control as it's in here, it doesn't make any difference how old you are when you vote." Even Civil Rights laws are no good: "Under the guise of integration Johnson passed the greatest piece of 'nigger' legislation . . . since Lincoln." Edwards stated that Johnson had no intention of enforcing the bills. If the law does have a function, it is to protect racism—to block retaliation against whites because of the "legal" aspect. "When four black girls were bombed praying in a church in Alabama, it was a legal question!" So actually, "Johnson wasn't the problem. It's the system that's the problem."

He went on to say that the power elite must be destroyed. Black capitalism or white capitalism, "the masses still suffer." It is "irrelevant what color the capitalist is . . . the enemy is the system."

"Tear Down to Rebuild Values"

"The key to our prosperity depends on a separate development," one which will come after the system has been overturned, he felt. It is time for action. "Blacks have been non-violent when they should have been throwing bombs." The situation is too critical to worry about white reactions: "We're catching so much hell on the front lash that the back lash doesn't make any difference." "How it's done is irrelevant . . . I advocate getting rid of the system by whatever means necessary."

How shall the new system be built? In answer to this question Mr. Edwards replied: "I don't have to worry about it. People like me don't last very long . . . the last person you want working on the construction problem anyway is the wrecker." However, he knows what kind of system it should be, one of "human rights over property rights." "We must tear down to rebuild values . . . build things the way they should have been built to start with." Young whites "must begin to push for change on their side of the fence." Mr. Edwards hopes that maybe some day the fence will be torn down. Until then "we must deal honestly with the problem."

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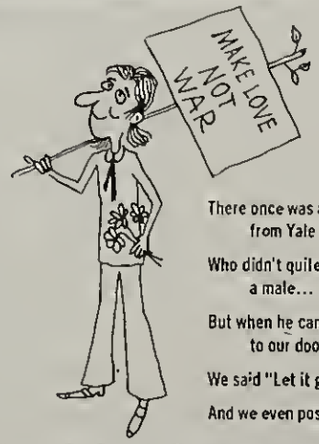

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Students Protest; Officials Act

by Susan Hoinemann '70

"Policemen using clubs and tear gas battled Negro and white students on the grassy quadrangle of Duke University today," announced The New York Times of Feb. 14. Featured on the same page were stories of similar student protests at the University of Wisconsin and City College of New York.

Student demonstrations and unrest have been increasing on campuses throughout the nation. Major issues include student power in administrative decisions, university relations with the military and the university's responsibility to society, in particular the black community.

Government Response

Two weeks ago the Rev. Theodore M. Hesburgh, president of Notre Dame University, took a firm stand on student disorders. In an open letter to students and faculty he stated, "anyone or any group that substitutes force for rational persuasion, be it violent or non-violent, will be given 15 minutes of meditation to cease and desist." (N.Y. Times, Feb 28). If they do not desist, according to him, they will be asked for their identity cards and immediately suspended. Those without cards will be prosecuted for trespassing.

President Nixon responded with a congratulatory letter to Father Hesburgh and applauded his hard line. In addition, he directed Vice President Spiro Agnew to discuss with the Governor's Conference what federal and state action could be taken to prevent campus disruptions.

The governors, however, rejected a proposal made by Governor Ronald Reagan, demanding a federal investigation to determine the causes of campus disorder and whether a conspiracy was involved. Instead they issued a statement pledging their support to efforts to keep campuses open.

University Response

University response to disruptions on campus has varied from rigid, authoritarian tactics to rational negotiations. Commenting on Hesburgh's statement, Cornell president James A. Perkins remarked, "The community on each campus is entirely different. Father Hesburgh's prescription might work very well at Notre Dame—but I'm reasonably sure it would not work well at Cornell. It would sound too authoritarian." (Newsweek, Mar. 10) He believes in "maintaing contact with those students who have concerns on their minds-black students, SDS, any potential source of unrest."

In a panel discussion on March 8, presidents Ray L. Heffner of Brown, Nathan M. Pusey of Harvard, Perkins of Cornell and Howard W. Johnson of MIT voiced their concern for this crisis in higher education. All rejected Hesburgh's tactics for their campuses. While disturbed by student violence, they also expressed fear of a backlash from the public. Dr. Pusey felt that the repressive state and federal legislation, as well as student threats to academic freedom, might drive scholars out of the university. (NY Times, Mar. 9)

Calling in Troops

Student and faculty strikes have focused national attention on San Francisco State College. Originating with demands for self-determination by blacks and Third World Liberation Front students, the protest became a battle against the administration and trustees. Acting president S. I. Hayakawa has not hesitated to use police force to control the protest. According to College Press Service reports, he has also denied the right to assemble on campus and tried to stop the critical student press by cutting off college funds. He argues, "When President Eisenhower used Federal troops to open up schools in Little Rock, the liberals didn't raise a squawk at all. Whether to protect the liberty of white people or the liberty of black people, you ultimately have to use force. And I, for one, am not going to hesitate to use it." (Newsweek, Mar. 10)

Police and student violence has disrupted the Berkeley campus. Members of the TWLF are demanding a college of ethnic studies, more non-white faculty and staff and increased admission of non-white students. Chancellor Roger Heyns has been criticized by public officials for trying to control police actions on campus and insisting on due process in disciplinary cases. Recently the board of regents ordered the administration to immediately suspend, for an interim period, any student suspected of participating in demonstrations when the Governor has declared a "state of emergency." According to CPS releases, major violence did not occur until after Governor Ronald Reagan declared a "state of emergency" and sent in troops. The Daily Californian, the student paper, explains, "Our idiot governor declared a state of emergency, and immediately there was one."

The actions of the National Guardsmen began the fighting at Duke University, after the demonstrators had voluntarily left the occupied building. Yet the administration settled the protest not by repression but by agreeing to increased black recruitment and a black studies program. In addition, they recognized the basic student demand for power in granting them a voice in university affairs.

At the University of Chicago president Edward Levi called out a 16 day occupation of the administration building by students protesting the school's refusal to rehire a sociology teacher. The demonstrators finally walked out of the building, as they were unable to generate enough student and faculty support.

When black students demonstrated at Wesleyan, president Edwin D. Etherington listened to their demands; he did not expect the college to be free from the turbulence within the whole society. By acting as a mediator and focusing on the underlying issues rather than the means, he hopes to avoid violence.

The issues behind the six day sit-in in the administration building at the University of Pennsylvania resembled those which sparked the Columbia uprising last spring. Protestors attacked university expansion into the black community in the planning of a University City Science Center on land cleared by evicting families and razing their houses. A settlement was reached by negotiations between students and trustees. Included in the peaceful agreement were the creation of a commission of students, faculty, trustees and community leaders to coordinate university and community development plans, a $10 million fund-raising drive for community renewal programs, to be led by the trustees; and the replacement of housing demolished in the expansion by the university.

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Academic...

(Continued from page 1)

thot the department be abolished but rather that during the next year the present curriculum be considered in light of the varied recommendations which the committee had received from Mr. Regnier and from the other science departments.

Instead Council recommended thot the College hire o geologist to teach courses next year. Council then tabled the proposals for changes in curriculum without considering the establishment of a Russian literature major or the continuation of Extrailepartmental 110, Introduction of Automatic Computation.

Mrs. Joan Melvin, Dean of Students, presented the report of the Administrative Board, which included the Board's unanimous recommendations concerning leaves of absence, self-scheduled exams, and the calendar. These recommendations will be voted on at the next Council meeting Thurs., March 20.

The Board recommended "that any student in good academic standing be permitted to take a leave of absence after the completion of at least one year at Wellesley." Application dates for leaves for the following semesters will be May 1 and June 1.

"In order to facilitate the Wellesley-MIT exchange program" the Board recommended the adoption of a calendar which closely approximates that of MIT. The Board pointed out the following differences between this proposed calendar and the present one: "(1) Registration and the opening of a college is a week later; (2) Holidays are observed; (3) There are two weeks of classes after Christmas; (4) Semesters are each 14 weeks in length; (5) Examination periods are slightly shorter. (6) Winter recess is a week in length; (7) The spring reading period is shorter; (8) Commencement is later and occurs on o Wednesday, June 10."

Accoeding to Mrs. Melvin, the Boaed recommends thot the College adopt a plan of self-scheduled exams nexl academic year "to cope with the shortened exam period" under the proposed calendar. In this system the student may decide when within a given period of time she will tnke her examinations. An instructor may reserve the right to schedule a specific exominotion. This is necessary in courses such as art and music.

HELP NEEDED FOB COED WEEK

This is to inform the college community of a possiblo Coed Week, April 7-12. A student-organized and initiated committee headed by Andy Biron '71, Tower Court West, has and is (as of March 10) attempting to settlo the two most important problems of having a Coed Week-lodging and feeding tho guys. Lodging is the most crucial problem, as yet. Putting the guys up in society house, in Billings, in Mary Hemenway and the Recreation building, and in the dorms are the possiblo places being investigated.

If anyono has any ideas concerning the possiblo Coed Week or desire to work on any of the sub-committees - application and publicity, programs, food, and lodging — please contact Andy Biren at 235-6378.

SYMPOSIUM ON EUROPE

The Barnette Miller Foundation will sponsor a symposium on Europe here on Tues. and Wed., April 1 and 2. On April 1, a panel will discuss "What does Europe Mean? What does It Mean to be a European?" at 8 p.m. On April 2, another panel will examine "Economic Relations; The Common Market." At 2 p.m., speakers will probe "The Older and Younger Generation in Europe." The concluding panel at 8 p.m., will discuss "The Relations of East and West Europe." Tickets will be available in the dorms on Mon., March 21.

Tech's 'Euphoria' Falls Flat

by Pat Nicely '71

"Raisin Hell" it isn't, but one wonders how the basically good idea behind MIT's Tech Show 1969, Euphoria, could have been so mistreated as to produce the disappointing performance that bowed Friday night at Kresge Auditorium.

The show, which will be performed this weekend as well, is an attempt to satirize just about everything, from computerized dating to all the old show business cliches of the past 50 years. With such a broad aim as that, how could it help but fail? There are a few moments of genuine talent and humor, but in all, Euphoria is a fragmented, amateurish, generally unfunny two hours of stale jokes and mediocre music.

Revolving around the romance between sweet Alice (Dona Rubin) and tough Louie (Bruce Schwartz), the plot involves a trip to the state of Euphoria, ruled by an Uncle-Sam-like Great Leader Pomley (Danny Gordon), and run by a very-real-live-girl-like computer named Suzy (Weezie Woodruff). In Euphoria, everybody must be happy all the time, under penalty of "heart surgery" performed by Miss Mayhem (Ed Devoss), a typical mad scientist who seems to be a cross between comedian Marty Allen, and a grizzly bear. Hackneyed as it is, this kind of story line does have potential for the type of show Euphoria tries to be. Unfortunately, it is killed by an incredibly trite script, unfunny songs and just plain bad performances by the majority of the cast.

Rodgers and Hammerstein?

A slow-moving "production number" in the first act sets the tone of satire-turned-cliche that pervades the entire show. Choreographed in the style of Oklahoma! (a style which can still be entertaining, despite its age, when performed by competent dancers), this number was clearly too much to ask of 12 very unprofessional citizens of Euphoria. Perhaps they're supposed to be funny; perhaps they're supposed to be satirizing Agnes de Mille-style musical-comedy choreography, but these dancers can hardly do the right steps, and the result is best described as pathetic.

Choreographers Groethe Holby and Karyn Taylor do better by a modern-dance sequence performed by four Revolutionaries: Rick Tsukado, Bill Weinstein, Gary Stahl and Miss Holby. In fact, the Revolutionaries, stereotyped campus radicals trying to overthrow Pomley, are one of the better elements of satire in the play and we wish we had seen more of them.

Paced Together

The general impression one gets from watching Euphoria is that it was pieced together somewhat haphazardly by several different writers and directors working independently. The set is so plain it is boring, and the fifteen short scenes that comprise the two acts are so complete in themselves that they create a feeling of discontinuity.

Satire requires skill and careful coordination to be effective. Steve Baxter and Ken Marlin, who wrote the book for Euphoria, don't seem to have a clear idea of what they're satirizing. Thus a lively Keystone Kops scene with great potential humor hardly evokes a laugh, and the caliber of jokes hardly ever rises above the "And if I am elected Great Leader, I promise put in every chicken" level.

Wellesley students at Friday's performance were generally surprised by the lack of those elements characteristic of a Wellesley Junior Show: puns, put-downs of other schools, off-color jokes and an awareness of the current world scene. Perhaps these elements are not vital to a good student musical revue, but Euphoria certainly needs something, and perhaps a more specific direction of its satire would have helped.

Has its Moments

To be fair, Euphoria does have moments when talent emerges. One of these talents is in the person of Mark Lavin as the leader of the Keystone Kops Happiness Squad. He is the only one of the Squad who is able to execute genuinely funny slapstick, and is one of the few actors who seems to know what he is supposed to be doing up there on stage. Weezie Woodruff as Suzy also presents a convincing performance, and delivers her songs in a voice that, while it is not outstanding, is at least audible in all parts of the auditorium.

But these are only moments, and moments are not enough. The problem with Euphoria is that it is consistent only in its mediocrity: the singing is on-key but not great, the orchestra is competent but often too loud, the blackouts take too long, the actors seem to have learned one facial expression and one posture each. Boredom sets in long before the two hour performance is over.

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